A Philosophicall ESSAY for the REUNION OF THE LANGVAGES, OR, the Art of Knowing all by the Mastery of one.

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The Printer to the READER.

MEeting by chance with this ingennous offer, I thought it might not be improper since I found it in another dresse, to make it speak another Language too, which among the most creditable of Europe, hath not desisted from its claim to Antiquity: There are very few Nations but have, at sometime or other, laid in their pretences to a supremacy for their Language, and have boasted an assistance from unsuspected reason and Authority: But however variously the controversie hath been manag'd, the modesty, and ingenuity of this Author hath rendred, his designe more plausible, for having without any private regard (in such cases most usuall to the spruce

and flouriſhing Air of his owne Native tongue) made that noble Language of the Romans the Baſis of his project; And finding him throughout altogether free from prejudice and partiality, I thought an anteview of ſo excellent and uſefull, a deſigne would not be unacceptable to the more ingenious part of the world, and that I ought not to neglect ſo faire an opportunity of recommending to their conſideration that illuſtrious dialect, which as it is certainly of all others the moſt valuable, ſo to the ſhame of theſe modern ages, is either exceedingly impair'd or loſt in its familiar uſes among thoſe who challenge the title of the Beaux Eſprits of the times. The aime therefore of this Projector being to facilitate and expedite the Maſtery of this as well as others, its ſur-

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vey may possibly appear not altogether ungratefull if it be but in hopes to find this incouragement that we shall be able to reserve some number of years from our usually tadious application to its study for other eminent uses, and commence men & Schollers at a much easier rate and in an earlier age then now commonly practic'd; I should prevent the Author If I should entertaine you with any farther commendation of it them that he hath taken for his model the most creditable and plausible Language of the world. If at any time you divert your selfe with reading Novels, you will here meet with notions that are both Philosophicall and Airy, and in order to the maine designe for the most part purely scientifick and demonstrative; and after

after If all you ſhall think that you have not miſpent your time by obſerving ſomething that is either uſefull or pleaſurable I ſhall have my deſigne and the Author the credit.

Farewill.

AS

AS the Knowledge of forreign Languages ought not to be reputed one of those vain and uſeleſs curioſities that ſerve only to amuſe the mind, but is certainly conducive to a thouſand different ends; ſo we ought not to think it ſtrange if our age, which gives ſuch æquall and ſecure judgement of the value of things ſhew more of paſſion then ever for it, notwithſtanding all the difficulties that are pretended, I am of an opinion, that one cannot do the world a more acceptable piece of ſervice, then to invent a certain and eaſie way to become univerſally acquainted with the Languages, and to quit a ſubject from thoſe intrigues, in which the more knowing have at preſent involv'd it, either from a pure impotence to diſingage it, or poſſibly from a fond

desire of a freer breath of popular Air from those who are ordinarily most taken with what they least understand.

This designe being only a proper entertainment for the most criticall of the Virtuoses, I am the more inclinable to expose to the public, the project and plain I have form'd, before I intirely abandon the whole to their censure; that I may at first anticipate all manner of reply, and take advantage from the lights of the most accomplisht and intelligent persons, if their zeale hath courage enough to make them willing to serve the world in their love and communication.

The Authors designe.

Most men being prepossest with two unjust prejudices against the nature of the Languages, th'one, that they have not all either resemblance or accord among them, the other, that they

hey only depend upon the inconſtancie of chance', and the whifling toyiſhneſs of cuſtome, it might be thought no matter of extraordinary concernment, if one pretended to ſucceed in a ſtudy of this nature by the ſingle efforts of the memory, without either the vivacitie of imagination, or the force of reaſon being interreſſ'd.

But being not very well perſwaded of the agreeableneſs of this method, in direct oppoſition to it, I have faſtn'd the whole deſigne in hand upon theſe two propoſitions:

Firſt, that *there is a certain accord between the ſeverall Languages:* and that therefore they are attainable by compariſon.

Secondly, *they are unqueſtionably founded upon reaſon*, and therefore that muſt be made uſe of in their mutuall reference. It is upon theſe two foundations that I pretend to eſtabliſh the true method of gaining a maſtery

of the Languages, making it appear to the world by a ſenſible experience. that the mind can as eaſily make reflections upon words, as upon the things they repreſent: *Imagination* and *Reaſon* being the two faculties, that can reflect upon their objects, they both will appear in the preſent deſigne in their uſes ſuitable to their nature, the effects of *Imagination* ſhall be viſible in the ſeverall reſemblances, and the inferences that are thence made; and it will be the worke of *Reaſon* to reduce all to certain principles, upon which the argumentative part muſt relye,

The first part of the Designe.

For the easier exercise of Imagination, I shall acquaint you with a method that will appeare very naturall, by which insteed of considering the Languages precisely in themselves (as hitherto hath been usuall) they may be compar'd one with the other without much difficultie, and at the same time their accord, dependance, and mutuall relation, discover'd either from the resemblance of words, the proportion of their scope or compasse, and the conformity of their expressions. Tis true that this agreement, and relation is not a little obscur'd by the severall od constitutions of mens minds, that checque at, and satisfie them-

ſelves with the firſt, and naked appearance without any farther inquirie; but withall its preſently, and eaſily perceiv'd by thoſe who are happy enough in a genius for ſuch kind of Learning. Its ſomething like the paradoxes Geometry propoſeth upon the relation, and proportion of figures, where we are mus'd at the firſt draught, and there appeares ſo little likelihood in them that the unexperienc't would take them only for the tricks and whims of a melancholique brain; whereas an ingenuous Artiſt, from the moſt naturall, and ſimple notions gradually conducts the mind to a kind of inſenſible diſcovery of truth, and makes it ſee on a ſuddain what it could not expect, and that with ſuch open aſſurances as quit that from all ſuſpici-

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on, which but now had ſcarce any face of truth.

Knowing no other method then this, that may be proper to make new diſcoveries in the ſciences I endeavour'd to make what uſe I could of it, ſo farr as my ſubject permitted; And ſince amidſt the ſeverall reſemblances of the Languages, there are ſome ſo evident, as neceſſarily grance upon the moſt unobſerving eye, I have ſo order'd my reflections, that by a reference to theſe, as models, I might by degrees arrive at the knowledge of the others, which although reſerv'd, and ſometimes more diſtanc't, yet are neither leſs certain, nor reall: not unlike the ſubalternate concluſions in ſpeculation, which are not a jot the leſſe true for being farther remov'd from their firſt principle. Thus

Thus tis that a Language with which we are already acquainted, either by the assistance of Art, or Conversation, leads us to anintimacy with those that were altogether unknown to us before, and that their relation redresseth the treachery of the memory in the close and juncture of one with the other.

But that I may compasse this my designe with lesse trouble, my greatest care is to make choise of one Language as a rule to measure by, and a principle to reduce all the rest too: for to pretend to compare them immediately one with another, as some would have it, is to cherish confusion among those things that demand the most of order.

The veneration that I have alwayes had for antiquity, made me think

think at first of ingaging for the *Hebrew*, as being (for ought we know) the earliest, the most noble, and most naturall Language of the world and that from which all others, in a manner, derive themselves. But it was not long before I began to consider, that this would directly crosse the first principles of my intended method, and appear a kind of indeavour to teach an unknown Language, by another, of which we have the most imperfect, and slender information of all. The kindnesse, and inclination I ought to have for my own Country, had almost perswaded me to rest my self there, and to make my native tongue the basis of this universall reduction but then the rest of the Europæan world (which I have no reason to slur or contemne)

temne)would have as ill resented the project, as we did it in the Germans, who would long agoe have challenged this honour to themselves. I had in the end no other course to take, but to throw my selfe upon the *Latine*, in which I luckily met with all the necessary conditions that did easily, and plausibly conduce to my design'd attempt.

To say the truth *Aristotle* himselfe, a man of a judgement in such things the most exact that ever was to take a *measure* from, demanded but three qualifications, *viz. Universality*, *Certainty*, and *Proportion*; that it should be generally known to all those that are to make use of it in the quality of a measure, that it should be fixt, and determin'd in its selfe, and then that it should be pro-

proportion'd to all thoſe things, to which it preſcribes their bounds, all which characters do with advantage combine in the Latine, and that vvith ſuch propriety that they cannot be attributed to any other vvithout ſome ſort of injuſtice; for the greateſt part of the other Languages they are determind to the extent of a particular Kingdom or Country, the Latine hath no ſuch diſadvantage upon it; It is to ſpeak properly the Language of Europe: Religion, and the Sciences have more enlarg'd its dominions, then all the conqueſts of the Romans, tis almoſt the common Idiom of the North, and univerſally knovvne to perſons of birth and education, vvho alone are preſum'd to ſtand in need of the aſſiſtance of forraigne Languages.

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It disownes the common imperfection of others, which by nature being subject to change, cannot by consequence, serve for a certain determinate rule in all ages; and if it now survive through the large extent of its entertainment, it hath much the advantage of others, that are in a manner deceas'd to this that is fixt, and retaind by a well assur'd custome and if its being universally known allows all persons to share its uses, so its being steddy, and unalterable, secures it from all the uneven changes of time.

As to its proportion, it in a manner keeps a mean between the Ancient and Modern Languages, it is neither altogether so pure as the one, nor so corrupt as the other, and so with the same ease is applicable to both; and in earneſt

neſt is infinitely the moſt compendious, it being farre leſs trouble to paſſe from the mean to an extream, or from the extream to the mean, then to trace it from one extream to another. However this would ſeem incommodious beyond all redreſſe, to attempt to reduce all the Languages, either to the moſt ancient, or elſe to any one of the moſt modern, becauſe in reality, the former have no more relation to the later, then theſe have with others of the ſame age, which have been as ſo many channels to derive Antiquity to us.

Beſides the Latin makes a friendly meeting between the Eaſtern, and Weſtern Languages; as to the firſt alone it owes its birth and riſe, ſo the others do to it.

It ſeems then no more difficult

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to attain the one, by ſtreaming it up to the fountain, then to gain all the reſt by making a like deſcent, by way of reſemblance to what we obſerve in nature when we diſcern, as well the effect by the cauſe, as the cauſe by the effect. In one word, to make up all the differences that may ariſe about the ſupremacie of the Languages, I conſider the Latin under three different regards, as the *daughter* of the Languages of the *Eaſt*, as the *Mother* of thoſe in the *Weſt*, and as the *Siſter* of the more *Northerne*.

As it is abundantly copious, and rich, having been refind, and improv'd for more then 3000. years by an infinite variety of nations, with whoſe ſpoyls it is now inveſted, ſo it may have a very great number of reſemblances, under which

which with little difficultie it will admit of a reference to all the reſt. For in concluſion, to reduce all to the moſt refin'd, and polite Language, is not what I pretend to; the Barbarous ſtile of the ancient Romans will do me as much ſervice, as the quaintneſſe, and elegance of Cicero; the Latin of the declining Empire, ſince the irruptions of the Northern Nations, may be admitted into this deſigne to as good purpoſe, as the language of Auguſtus his time; any ſenſe is the ſame of that of the *Sciences*, which makes one almoſt altogether diſtinct from what is common and vulgar; the proper names of Philoſophy, naturall Hiſtory, and Divinity, thoſe of Phyſick, and the Mathematicks, of Arts, Law, and Commerce; the names of illuſtrious

luſtrious perſons, people and places, of which Hiſtory furniſheth us with a plauſible account, will afford me no leſſe aſſiſtance on this occaſion, then the names of things that are moſt common.

After having made choice of a Language in order to the deſign, I am in the next place to determine my ſelf to a *certain number of them*, the reunion of which may be juſtly thought a modeſt and reaſonable attempt; for as there are ſome, the knowledge of which will be of very little uſe; ſo I am obliged to preſcribe ſome bounds to a deſigne that would lead me to ſomething indetermin'd, and infinite, and withall I ſuſpect the inlargement both of mind, and memory to compaſſe all; eſpecially conſidering the conſequence of ſome to be indifferent, neither

that

that of Biſcany, nor the lower Brettaigne ſhould in my opinion much afflict any mans braine, nor do I believe that there are many more in the world intereſ't for them, then there are for the dialect of Finland or Frizland, or the Barbarous jangling of the Negroes and Savages. In the choiſe that I was to make I could not but give the preference to thoſe of the greateſt credit and repute, *took ſome Prince* (excuſe the alluſion) *who having laid his deſign to reunite all the Kingdomes of the world, began his conqueſt upon thoſe Nations that were moſt formidable and renown'd, from an apprehenſion that the reſt in a little time would be leſs able to make any oppoſition.*

As I am not of an humour to attempt any thing without an

incouragement from reaſon; or to give my ſelfe any trouble through a kind of caprice, purely to gratifie my curioſitie; *Religion*, *State*, and the *Sciences* are the *three grand rules* from which I make a judgement what Languages are really the moſt important and noble; I have only therefore ſelected ſuch as *Europe* may uſe to the beſt advantage, either for the defence of the Church, the good of the State, the advancement of the Sciences, or the perfection of the moſt laudable Arts. It is for this end that I have entertained in my deſigne all the Languages that concerne Religion, and make a particular mention of ſuch as furniſh us with originall texts, and the moſt authentick tranſlations of the Bible, being of no meane conſequence towards

towards the faithfull interpretation of our ſacred Records, and the confirmation of the Articles of our Creed.

I am in the next place obliged to find a place for ſuch as concern and relate to State affaires, the moſt renowned Empires, Kingdomes, and warlike Nations, which may afford a ſuitable entertainment for all ſorts of people, and withall very much conduce to the ſucceſful management of forraigne buſineſſe, the moſt important negotiations, Embaſſies, the tranſactions of war or peace, as well as the moſt hopefull deſignes of travellers. But above all I find my ſelfe concern'd for thoſe that give us the moſt refin'd and polite diſcoveries of wit and Science, and have been cheriſht and nurſt up to our hands by the moſt knowing and ingeni-

ous of all Nations.

I can hardly believe I ſhall meet with any inclinable to quarrell me for the number of 24. that I have thought on for my deſigne, ſince I preſume it no eaſie matter for the moſt nicely curious to find a juſt occaſion; and although there are none of them that are not unqueſtionably deriv'd from the ſame originall, it being no great difficulty to convince any well ſettled head, that in the propriety of ſpeech there is but one mother Language: Yet to avoid confuſion I diſtribute them all into 7. different orders, as they ſeem to carry an immediate reference to the Languages, which are the commonly ſuppoſ'd originals: ſuch are in the opinion of the Learned the *Roman*, and the *Greec*, the *Teutonic* and *Sclavonic*, the *Hebrew*, *Scythian*, and the *Perſian*.

The

The Roman *Idioms* are the *Italian*, *Spaniſh* and the *French*, which cannot now be unknowne to any but ſuch as are ſhamefully ignorant; *I* may adde likewiſe the *Portugueſe*, which although not very different from the *Caſtilian*, yet is not wanting in its owne particular beauties, and hath receiv'd no mean acceſſion of uſe and honour from the conqueſts of its Kings in the moſt remote parts of the world.

To the Greec *I* ſhall reduce its 3. principall relations, *viz.* the Literall Greec, ſuch as we meet with in our old Claſſic Authors, the vulgar, as it is commonly uſed ſince the declining age of the Empire at Conſtantinople, and the Coptique or Ægyptian, which is but a remainder of the famous goverɔment of the Ptolomies in Ægypt:

for although in its idiome there be something yet remaining of an originall stamp; either in that its words seem to touch upon the auntient Language of the Pharaohs, or that its inflection no way resembles the Greec, yet the Empire of Alexander and his successors induc'd such a confusion, that the Greec hath almost got the better, and involv'd all the lesser remains of Antiquity.

Under the Teutonic I comprehend the Almain or high German, the Flemmish or low Dutch, the English and the Danish, which is to this day entertain'd in the most Northerne regions, and may give us some intimations of a clearer light then any besides, as having yet carefully secured some footsteps of the ancient Language.

The Sclavonic is accompani'd with

with 3. more considerable dialects the true Sclavonic, the Polish, and Muscovitish, to which the valour of the Nations that speak them have brought more reputation then any other ingenious performances.

The Hebrew hath no less then seven in its retinue, the pure Hebrew, such as we meet with in our Bible, the Language of the Rabbins and Talmudists, the Chaldee, the Syriaque, the Æthiopick or Abyssin, the Samaritan, and the Arabique, which in our age hath so inlarg'd its dominion, that its either spoke or understood in the three parts of the Old World Asia, Africa and Europe; and hath alone produc't such a prodigious number of books, that one would scarce believe how a Nation so famous for its exploits in warr should

ſhould have ſo much leaſure to attend to the improvement of learning.

The Scythian hath two very illuſtrious dialects in its traine, the Turkiſh and leſſer Tartarian, both which may ſerve in ſome meaſure to acquaint us what Langnages are uſed in the North of Aſia.

The laſt is the Perſian, which is not only univerſally priz'd in the Empire of the Sophy, but a common entertainment in the Court of the grand Seigneur, as well as in that of the Mogull, where it is hugely valued and eſteem'd.

As this reference of the Languages to one another would be to litle purpoſe, if the leſs qualifi'd and accompliſhit were not capable of judging of it, ſince tis for them principally I am moſt concern'd,

I believ'd therefore it would be neceſſary intirely to retrench all that ſtrange variety of characters, whoſe od and fantaſticall figures do ſtrangely divert the imaginations of thoſe, who are not well qualifi'd to conceive them. Neither do I intend to humour my ſelfe in that vaine kind of oſtentation that ſome affect, to make this kind of writing one of that moſt myſterious parts of their learning, but have found out a method of expreſſing the ſounds of all the diſtinguiſhing characters of each Language onely by the Roman, and that in a manner as eaſie and diſingag'd as it is accurate and new; inſomuch that the reſemblances of words, which altogether diſappear'd under thoſe uncouth figures (which like a veile intercepted them from the leſs clarify'd eye) preſently face the light

light, there being nothing left to interpoſe between them, and a cloſer conſideration, which notwithſtanding ſhall not acquit me from my deſigne of diſcovering an expedient to decypher with eaſe all thoſe ſeverall kinds of writing, and of fixing them upon the imagination in ſuch a manner as without difficulty can admit of no confuſion.

After having remov'd this firſt obſtruction, which hath ſo long imbroild and retarded the knowledge of the Languages, that I may with leſs trouble reduce them to their firſt principle, I ſhall run near the ſame courſe, that hath been ſucceſſively taken in their removall, ſo farr as any hiſtory can informe us, upon which I principally lay the ſtreſſe and baſis of my deſigne by producing ſuch arguments

guments from it, the force of which cannot plauſibly be eluded. For I do not believe that any of the more curious will find faule with me for faſtning the origine, and alliance of the Language upon the ſame bottome with the begining and firſt ſociety of mankind, who are obſerved never to ſhift their Country, without having their Language to bear their Arms and Cuſtomes company. As I never thought fit to diſpute it with the Learned, why they did not make uſe of the affinity of the Languages, which ſometimes are of clearer notice to them to diſcover the the firſt riſe of a people more remote, and with which they are leſſe acquainted; So I hope I may be permitted to make what advantage I can of the firſt combinations and colonies to give a clearer

clearer light to the beginnings and connexion of the severall Tongues, there being something near the same, or a like proportion between both: as for instance, To make good the opinion of Dionysius Halicarnasseus, and Quintilian, who both pretend that the Latin tongue is no more then a Dialect of the Antient Greek, is but in plain and easie words to give an account of all the little settlements, and Plantations in Italy, which for some continuance of time was only inhabited by colonies from Greece.

Upon what other terms I hardly understand this new project should be surprizing to any, it being not the meer effect of imagination, or an humorous Idea, neither will it much ingage any sort of people, but only such as can easily dislodge their prejudices when their owne lights

lights shall assist in their conviction, and that from such assurances as shall be most free from suspicion, being faithfull deductions from the histories of the Colonies. But as it is impossible that the Languages should not be liable to severall alterations and mixtures from the different associations of people in severall removes, so neither is it to be believ'd that this was done all on a sudden; there seems to be a resemblance between the words that make up the Language and Travellers, who do not put off their accustom'd usages and manners so soon as they arrive at a new Country, neither are they naturaliz'd, but with time and by degrees become masters of the Air, humors, and qualities of the persons with whom they converse.

Since then this corruption is

but

but of a graduall and intensible growth, there is a necessitie, for its more certain discovery, of an orderly reflection upon the very first beginnings of the differences, being in the interim very sollicitous to prevent a false retreat that might either ingage me too farr, or else in some unluckie circumstances, from which it would be no little difficulty to retire: And this seems to be the only way that I could find out to scatter a certain Air and appearance of truth upon all that regard the present subject, which hath no farther a probability then what is given it from such a carefull management, that shall suffer no pass from one extreame to the other without touching upon that mean which is as it were the time of communication between both, for

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it is from this chain of words and ſequel of alterations that all the ſuitableneſſe, and likelyhood of this preſent method principally depends.

Although in reality there is no reaſon to doubt but that the French is a corruption of the Latine, I could not however very eaſily perſwade my ſelfe that the word *dechoir* ſhould derive its ſelfe from *cadere* of the Latines, if I did not perceive all its ſeverall and diſtinct conveiances through the Alembic. They that firſt corrupted the Language of the *Romans* inſtead of *cadere* made uſe of *cader*, as the Italians do to this day, who commonly cut off the final vowels where they obſeve them to follow Liquids. They that came after proceeded yet farther in their retrenchment, and from *cader* form'd

cair,

caer, as the Spaniards now use it, by taking away the letter *d* according to their ordinary custome, when it is seated in the middle of words. There are another sort of people yet more sturdy and blunt in their formes of speech, who would say *Car* or *Ker* by a contraction of the two Vowels into one, as is observable among the Peasants of France, and those of Picardy, who retain very much of Antiquity, which seems to be agreeable with the manner of speech among the Ancient French, who delighted to shorten and contract their words as much as possible, that they might make up a Language altogether as free as their humour; some of the most remote of these would instead of *Ker* pronounce *Cher* by a change of that firm and surly letter into one more easie

eaſy and ſoft as we yet find it Cuſtomary in the remains of ſome of the Ancient Romans, and then after all by the turn of a Vowel into a Dipthong, from *Cher* is form'd *Choir*, which now begins to be out of date altho its Compoſit *dechoir* be ſtill of plauſible and commendable uſe. Thus 'tis that *Cadere*, *Cader*, *Care*, *Car*, *Ker*, *Cher*, *Choir*, and *Dechoir* make up but one intire chain and connexion, yet all to very little purpoſe if any one of the degrees by chance ſhould have been wanting.

For this reaſon altho I conſider every Language in its greateſt perfection, yet for clearing its originall in rendring this ſequel of words more open and palpable I have been oblidg'd to make numerous reflections upon

the older forms of ſpeech as well as Orthographie, by which a better diſcovery may be made of all the varieties that occure in pronunciation, as alſo of the ſeverall medlies and Gibriſh of the Provinces of Each Empire that ſpeak the ſame Language, but moſt of them in a ſingular faſhion.

So that it is moſt certain that that Language which is moſt quaint and polite is very often the leſſe, pure and moſt debaucht, if we make an æquall judgment from its originall which is the moſt unqueſtionable rule: Upon which account the dialects of Province, Gaſcogne, Languedoc, and that which is known by the name of the Antient Gauls is infinitely leſſe alter'd and diſtanc't from its original, then the Languages of the

the Court and Nobility, who take a pleaſure in receding from the Latin: Thoſe of Lombardy and Naples are for the moſt part leſſe corrupt than theſe of Siena and Florence; Altho the Spaniards have a ſaying among them, that the Catalonian and that of Arragon is commonly more pure then the Caſtilian that is more Pompous. And not to ſpare the French more then the Spaniard, if they have reaſon to boaſt their Language to be the moſt refin'd and Polite of the world, yet their Neighbours might juſtly returne upon them, that of all the Dialects of the Latin, there is none more degenerate than theirs, forasmuch as its quaintneſs ariſeth from its ſweetneſſe, ſo that it is not attainable without a ſtrange deſcent from its principle. Thus *le Capo*

of the Italians, *le Cabo*, of the Spaniards, *le Cap*, of the old French and *le Kef* of Picardy are all variously alterd from *Caput* of the Latins, but none so much as *le Chef* of the French, which notwithstanding claims the same Originall.

But this is not all; as the resemblance and connexion of the Languages is not alwaies the same but depends more or lesse upon the communication of the Nations that speak them, So it's not necessary that this method should be invariable, it must admitt of alteration with its subjects, and accomodate it selfe to the diversity of Tongues.

There is much more of Art requir'd to reduce those which only carry a resemblance in their words, and abundantly lesse for those which withall admitt of an analogie

logie in inflexion, And Since the ſame words which allow of this accord may have it in ſeverall diſtinct manners they are not all (if I may be permitted to ſay ſo) neither of Kin, nor alliance in the ſame degree; their relation is ſometimes nearer, Sometimes at a greater diſtance, for we may by way of analogie diſcours at the ſame rate of the genealogie of words as we do of the degrees of conſanguinity; for if the one ſort be rang'd under the ſame Line either direct or Collaterall, the others admitt of a little deflection and do not exactly coreſpond; ſome are allied in the firſt, ſome in the 2d degree, ſome in advancing from the branches to the ſtock, others in a deſcent from that to the branches, in a word this accord is neither always im-

mediate nor at all directly oppoſite.

I add beſides that as there are, ſome allied two or three ways and that ſince the firſt diviſion have contracted new and cloſer relations, ſo I confeſſe there are others that content themſelves with their Originall reference, and that have ſcarce any other agreement among them than what depends upon the common tie and union that they have with their firſt principle, which in reallity is no more then this famous Mother Tougue of which ſome make a myſtery without well underſtanding what they ſay: For altho it hath ſubſiſted in its ſelfe before the firſt confuſion, yet we muſt not think of diſcourſing of it at the ſame rate, nor put our minds upon the haraſſe of receiving it.

'Tis no more now as ſome fond-

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ly imagaine a particular and distinct Language from others, so that there is but one way to regain it and reestablish it at least so far as is necessary for a compleat execution of my designe, and that is to make a judicious choice of all that is primitive and most simple among the Remains of the antient Language either by considering the first combinations of sounds or by a regard to the earnest ideas of the mind, that were apply'd to these sounds; to the end that we may referr thither by a sequel, all the essentiall and fundamentall words of each Language as to their fountaine, which admiting of divisions, runnes now in lesser streams which assume the names of Originalls; becaus they have their rise from that grand Source where the first inhabitants of the

world ingroſt all. So that it may be truly ſaid of this Mother Tougue that it is in no ſenſe a part as being really every where either in ſums of its diviſions, or in its effects and dependances ſomething like your vertues of the elements and the originall ſeeds of things, that Subſiſt not of themſelves but in the mixtures that compoſe them.

I ſhall poſſibly be wonderd at, that being able to accompliſh all by this ſingle method, I have not in the interim recours to it, when all other ways prove unſerviceable; But after all, tho this method be perhaps more ingenuous and of a more profound ſpeculation, it is not however the moſt naturall and compendious, be it never ſo refind'd or accomodate to my deſigne, and I hardly

hardly underſtand the reaſon why any man ſhould affect a crooked and uncouth road to active at his purpoſe when the ſtreight lyes before him.

The ſecond part of the deſine.

Compariſon alone is not (in the opinion of ſome) ſufficient to accompliſh the preſent intention, however accurate it be; if it want the ſupports of *reaſon*, it may rationally be ſuſpected for being more airy then ſolid, and without injuſtice the ſame character may be given to ſome of thoſe unuſuall Chances that ſometimes produce the moſt ſurprizing effects. Beſides altho the vivacity and force of imagination be eaſily admitted into the relations of the Languages, and leaves there forcible impreſſions, yet it neither warrants certitude, nor diſlodgeth confuſion

confusion; 'tis reason alone that establisheth the mind in its cognizances, and credits all its conceptions with order, tis that alone which perfects the combination of all their relations and agreements according to the naturall connexion which they have with the same principles on which they depend in Common.

That which seems to be of greatest moment is that the principles be plausible and rationall and such as man may lay a stress on without suspicion or fear, and this is that which in a singular manner the principles of this Art challenge to themselves, being in my opinion infinitely more sensible then those which Philosophy proposeth under the characters of uncontroleable truths; I have therefore taken them all from

from the very natures of the ſubject of which I am treating *viz:* from the deflections and different regards under which the conſideration of words may be manag'd; wch may laſt of all ſerve for an aſſurance, that chance hath not all that Empire and authority, that is given it over the Languages; and that it would be no great difficulty to make it appear, that in the Languages themſelves there are well fram'd and ſolid reaſons, for every thing that appears otherwiſe, and hath been hitherto ſuppos'd to be the bare effect of Caprice.

It may be perceiv'd by the very effects themſelves that it will make up a ſcience fully demonſtrative, and back't with ſuch conſequences, as may very well paſſe for compleat models in this kind:

kind: And above all the ſcope of its principles infinitely ſhortens the way without being at all oblig'd to make a deſcent to a thouſand tædious and weariſome differences; which appear much better, and in a more elegant manner in their principles then in themſelves, which is an incouragement for me to hope that a Language for the acqueſt of which we have formerly by a cloſe application numbred ſeverall years, will by this means be made the divertiſement of ſome hours, or at moſt but ſome few days.

Words being in the opinion of all men but ſignificant ſounds, they may be taken either as they are *Natural ſounds*, or *arbitrary ſigns*, I would ſay, either as they are the proper effect of the motion of our organs, or as the live-

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ly repreſentation of the thoughts of our minds. And ſince they make their paſſes from one Language to another they cannot well admit of any alteration in this their tranſit but in three reſpects; for whatſoever change be ſuppos'd it will neceſſarily fall out, either in the *ſounds themſelves* that compoſe the words, or in *their ſignifications*, or in their *different modifications*, and its from theſe three diſtinct regards that the generall principles have their riſe, upon which I have faſtn'd this new Syſtime of the Philoſophie of the Languages.

That I may make my procedure more juſtificable and artificiall, I examine with all exactneſſe the different organs of the voice, the various motions of the muſcles belonging to theſe organs, and

and the admirable concent and accord of those motions; and these I make use of to demonstratively explaine the precise number of all the simple sounds, that enter into the composition of the Languages, to discover the nature and proper pronunciation of these sounds, and by consequence to disclose their nearnesse and affinity, the resemblances of some, and the disproportion of others, their accord and opposition, their Sympathy and Antipathy, in a word, all their combinations and mixtures, their divisions and distinctions, their orders and severall degrees. From whence I conclude that all the astonishing and surprizing depravations and Corruptions that are met withall in the words that one Language borrows from another, in changing or in transposing,

posing, in adding or retrenching, have their basis in nature; which never attempts any thing but to the purpose, and with a sollicitous care, when to us it appears to have acted with an open and observable neglect.

We may Study Nature upon the Latine it selfe which may serve as well for a model as it doth for a principle; It will in the first place acquaint us that the Vowels are almost accounted for nothing, for altho there are some of them that admitt of easie changes among themselves according as they are more open or reserv'd, we know nevertheless that there are none of them but what may be absolutely shifted into the place of another of what kind soever, either immediately, or by succession and degrees. For a finall confirmation

firmation of this we have no more to doe but to make an easie comparison of the different derivative of the same word, the reference of these three *Cepa*; *incipio* and *occupo*, to the Verb *Capio* may serve for an instance, if we shall but grant the truth of this principle which the orientalists have always suppos'd, who form the greatest part of their words from the sole change of their Vowels.

The same is not altogether allowable in relation to the Consonants, where we must not admitt indifferently all sorts of changes; the sole affinity of the Organs is that which must regulate almost all their varieties: the Labiall letters easily supplant one another but the Dentall or Linguall with more difficulty succeed them

them as being not of the ſame order; For as theſe conſonants, M. B. P. V. F. make neer the ſame ſound, which is modified by the divers force of the Air, opening the lips after ſeverall forms. So the Letters D. T. Z. S. ought to make an order by themſelves, having a particular relation to the point of the tongue, which only by touching upon the teeth in various manners frame their pronunciation.

But it is not a ſingle and eaſie reflexion, that can abſolutely determine whether two letters have reſemblance and proportion, becauſe there are ſome of them that being made up of the movementsof ſeverall organs, maybe differently alter'd according to their various reſemblances, ſo the letter *H.* carrys not only the re-

ſemblance of a gutturall as it is pronounc'd by the aſſiſtance of the muſcles of the throat, but alſo as an Aſpiration beſides the regard it hath to the whiſpers of the tongue, and the 6. Aſpirates of the Lips, Teeth, and Palate. However if the precipitance or forwardneſſe of any, hath by chance brought into uſe, other methods of altering ſounds, as they have not ſo certain a foundation in reaſon, ſo neither can they be receiv'd within the Compas of this Art, at leaſt being not eſtabliſht by a regular and conſtant analogie.

From the ſound of words, I paſſe to their *ſignification*, which in the ſame dialect may be call'd the ſoul of a word, as the ſound is its body; to expreſſe it in other terms, then what ſeem to reliſh

lish the dry and unpleasant humour of the Pedant or Grammarian; I suppose that words being the expressions of our thoughts, and our thoughts the representations of objects, the different significations that are given to words, principally depend upon the various conceptions, that every Nation frames of the same objects, agreeable to what seems most neerly to concern it.

This ingageth me to explaine the intire sequel, and naturall dependances of our Ideas, and the manner of their forming, of which the world hath yet receiv'd a very imperfect account. In order to this, you may understand what those objects are, of which we have proper Ideas, and what those are which we conceive by forreigne images, and that we

do not name but in figurative terms; whence ariſeth that alliance and reſemblance of our Ideas, and why the greateſt ſhare of our words if refer'd to their firſt originall, are but metaphors which repreſent objects to us in ſuch terms as are proper to another, with which it hathſome agreement, or neere relation, and withall what are the grand principles of metaphors; either of Attribution or Proportion, that do not only make up the beauty, but almoſt the intire body of the Language.

Our Anceſtors that gave no names to things, but by a directing prudence, purpoſing to diſtinguiſh the works of Nature and Art, had an eſpeciall regard to the naturall reſemblance they had with any thing that was moſt known to them, and that was already diſtinguiſht

ſtinguiſht by its character, or to any one of their moſt prevailing properties, or to the principall action that diſtinguiſht them from other beings. They made uſe of almoſt the ſame artifice, to impoſe names upon things more expreſſive of their properties, by conſidering them only with reference to their operations, of which they were the immediate principles. As for the operations, themſelves being not æqually knowne, nor æqually obvious to ſenſe they plac't the ſame ſubordination in the terms they made uſe of to repreſent them, that Nature hath eſtabliſht in our apprehenſions and cogniſances.

There being therefore nothing in the world of which they could have fram'd a more diſtinct Idea, then of the *motion* of bodies; which

is obvious to all the ſenſes, we muſt not wonder if conſidering Locall motion as the firſt and principall object of their knowledge, they afterwards gave no names to the Operations of each being, but ſuch as ſeem'd to expreſs ſome relation either to motion in generall, or to its different ſpecies, or to ſome one of itsdependances, ſuch as are place, figure, ſituation, extention, Union and ſeperation, in a word to all the reſemblances and agreements that in any way or kind relye upon motion. For if Modern Philoſophy that Studies Nature by a cloſer application then formerly, pretend to a clear and evident explication of Naturall effects in the referring them all to the *Sole movement of matter* as their true cauſe, there is much more

more reaſon that in order to the giveing an account of all that is to this day paſt among the Languages, we ſhould have recours to ſuch terms as are expreſſive of motion, ſince it is not to be doubted but that all others that are reducible, may be referr'd hither as to the firſt principle of their ſignification.

Beſides motion is allow'd a far greater Scope and extent among the Languages then in Nature for 'tis to that we referr our moſt refin'd and ſpirituall conceptions I mean ſuch as we frame of the operations of our ſouls and the propenſions of our wills, So when we ſay that the mind or underſtanding applyes it ſelf to think to conceive, to diſcours, to explaine to diſimbroile to diſingage a buſineſſe, to diſcover a truth; when

we talke of troubles, averſions, of hurries and conſternations of the ſoul, to expreſſe ſuch actions as are moſt remote from ſenſe, we make uſe of ſuch Images as are corporeall in their firſt originall, although for the moſt part they have loſt their proper ſignificance to aſſume another that is purely figurative.

'Tis by theſe Principles I reduce to naturall reaſon all imaginable ways by which words alter their primitive ſignification to imbrace another, either more inlarg'd or reſerv'd, or never ſo little diverſifi'd either in Proportion or Alliance; for tis no eaſie matter for words to travell from one Country to another without meeting with the ſame caſualties, that uſe to befall forreign Plants which are ſeldome remov'd into a new ſoile, but degenerate and either loſe ſome of their Native

Native virtùe, or acquire ſomē new. But moſt people having met with this generall propoſall, to expreſſe at firſt appearance, what they think with as little trouble as is poſſible, it thence falls out that to ingroſſe a great deal of ſenſe in few words, they ſcarce allow enough preciſely to marke out the ſimple ideas of their minds, fitted out to all their ſeverall reſemblances, they that are moſt ſimple in themſelves, are commonly compounds in their ſignifications, neither is there any one of the leaſt conſiderable, but what is diverſify'd in each Language by a thouſand different modifications.

From thence proceed all the methods of inflexion, derivation, and compoſition that give being to the moſt ſubtle kind of Sophiſtry;

phistry; all the species and forms of Nouns, Verbs, and particles that make up the œconomy of a Language, together withall diversity of Numbers, Genders Cases tenses Modes, and Persons which have more of Art than at first sight is imagin'd, for the Custome of Nations hath not only authoriz'd these inventions to vary the Cadence of words, but with an admirable facility to expresse all the deflexions, by which an Idea of the same object may be represented to our conceptions according as it admitts of a mixture of resemblances, which it may have either to its effects or Causes, or as it is related to the severall estates, wherein it subsists, to the differences of time or place, and to all the circumstances that may accompany it, either within or without us.

us. As the more ſenſible differences of the Languages principally conſiſt in all theſe modifications; ſo one of the greateſt ſecrets of this Art is to know how choiſly to ſelect and diſtinguiſh, both in our ideas and in the words that expreſſe them, that which is principall and eſſentiall from what is purely acceſſory, ſubtly to difference the firſt ideas from the ſecond, the ſecond from the third, the ſimple from the Compound, the primitive and Originall ſignification from its dependances and references, its modifications and divers reſtrictions, in one word (if I may ſo expreſſe it) not to confound the habit with the perſon: For in a manner theſe modifications are the ſame words, that the habit is to the body; this new dreſſe that is given to forreign words

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to fitt them up alamode to the Country, for the moſt part time ſo diſſigures them and renders them ſo obſcure, that they impoſe as well upon our eyes as ears, and paſſe for originalls and Natives of the Country, although in reality they are borrow'd from our Neighbourhood, and ſometime from beyond the ſeas.

To make a ſecure judgement therefore of the originall, there remains nothing but to conſider them all, naked and intirely diſſpoil'd of all that trompery that diſguiſ'd them; and that this may be done with more ſafety we muſt follow them ſtep by ſtep in their travels, and eſpie out the different ranges they have taken and the habits they have ſhifted, to come thus vizarded and maſqued to us.

Theſe

Theſe are the moſt inlarg'd principles and infallible ways by which I diſcover this ſecret and miſterious accord of the Languages which without doubt will appear ſo much the more admirable, as haveing been never to this hour been believ'd that they had any ſuch cloſe tie or relation: But theſe principles may be apply'd ſeverall ways, and therefore leaſt they ſhould continue undermin'd, I make it appear by the ſequel, what in particular muſt be done in each Language in conformity to its genius and proper Character, This is that which obligeth me to make an exact inquirie into the nature of thoſe Languages I pretend to reduce, I do not content my ſelfe infallibly to take my draught either

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in the generall consent of nations, which are as often cheated in their Ideas they have of the Language of each Nation as they are commonly in its manners, or from the particular sentiments of the more knowing or Learned, who without any preoccupation of mind have studied their own Native Language with more then ordinary care. But to make all yet more certain, I principally form my examinations from the very history of the Languages, which is the most æquall rule we can take our measures from, in relation to the present designe.

In order to this, tis necessary that we make reflexions upon the first beginnings of each Nation, and that from other memoires then such with which we are for the most

moſt part furniſh'd by the Criticks, and ſeriouſly to examine the continuall comerce it hath had with the moſt conſiderable of its neighbours, the wars, feuds and Leagues of its Governours with other Princes, the irruptions and invaſions of Conquering Nations, that have corrupted its Language as they ingroſt its ſpoils, the frequent Colonies that Conquerors have ſent thither beſides its voyages at Sea, and its traffick, with the moſt remote plantations, Theſe are the more immediate cauſes of this confuſion and mixture.

It may perhaps withall be no mean pleaſure to ſee the baſis of each Language, diſtinguiſht from the changes and acceſſions of time or revolutions of State, what every

ry Nation hath contributed of its owne to inrich it, what Religion, the Government and what Sciences have communicated to it, what it retains of Antiquity and what new acquests it hath made to retrieve its losses with advantage.

Afterall, this is yet but the sceleton, or at most but the body of a Language, Its necessary that this rude and indigested masse made up of so many different dialects should be animated by some secret spirit that should expand it selfe through all its parts and severall members, and reduce them to unity by communicating the same air to them, and that this Spirit or Soul should be the individuall principle of all the effects, and sensible changes, which make us easily distinguish one Language from another:

another: The Temper, Humour, and Nature of a people, the diſpoſitions of their minds, their genius and particular guſts, their more generall and forcible inclinations, their ordinary paſſions, and ſuch ſingular qualities, by which one Nation is remarq'd and diſtinguiſht from another, are the moſt evident ſigns to diſcover the true genius of a Language, becauſe they are in reality the immediate cauſes, and the very originalls after which I have copied all my draughts to compleat the preſent piece, which in my opinion is not wanting in ſomething that is very Naturall, Beſides this, the very manners and cuſtomes of Nations, their Laws and policy, and their publick tranſactions, both of peace and war, are things ſo univerſally

known; that there is no need of any farther search, how to be able to judge by proportion of the genius, and characters of the Languages so securely, as by that of the people that speak them.

But as the care of a Nation to improve and advance the Arts and sciences and other kinds of good Learning, is that which contributes most to the perfection of its Language, So tis upon the manner in which its receiv'd, and the characters of its Authors, that I cheifly depend to determine, whether it be modest or imperious, whether it relliſh more of a softneſſe, ſweetneſſe, and delicacy, than of a certain Noble briſque and generous air, whether it incline more to the ſimplicity of Nature, or the ſubtile refinements of Art, whether it be polite

lite to affectation, or betray a certain negligence which hath its graces too, as well as its measures of Art, and last of all whether it be not a little crampt in attempting to be too exact, or else better accomodate it selfe by its freedome from all restraint.

Having discoverd the genius and proper character of each Language, I have fram'd the most perfect Idea that is possible, by way of analogie with the principles of the Platonists, with whose method I was always as much taken as I am dissatisfy'd with their doctrine.

This Idea being unmasqued serves me in the sequell for a generall rule, to establish the true and proper reasons of all that passe for singular and remarqueable in each Language, either in relation

to the choice, the mixture, and union of ſounds, the force and ſignifications of words, or the Air and manner of expreſſion; For tis moſt certain that all theſe things are alter'd according to the genius of a people: So the Spaniards would diſtingniſh themſelves from other Nations by their haughtineſſe, and affected gravity, and their words are eaſily underſtood by a certain pompous Air, that ſeems to border upon grandeur and Majeſty: On the Contrary the Italians are the Nation of the world that ſeems to be moſt fond of its pleaſure, and its naturall, that this ſoftneſſe ſhould be communicated to their Language, and that all their words ſhould breath nothing, but what is ſweet, polite, and the moſt exact harmony; their compoſitions admitt of no

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ſounds but ſuch, as can flatter the Ear, they ſuffer not the concours of conſonants, whoſe rudeneſſe may never ſo little offend the Organ, but they are extreamly in Love with Vowels, and often allow their ſequences to make their pronunciation more ſweet and delicate. For their ſignification, that they might mixe an accord with their energie, they have hardly any but what are more or leſſe figurative, from a perſuaſion, that a Metaphor repreſents objects to the mind in that moſt curious and diverting manner, and withall they are carefull to make choiſe of none, but ſuch as repreſent the faireſt images: They are no leſſe ſollicitous to diverſifie their words by agreeable modifications, their inflexion hath very little uneaſie in it, it

is all of it æqually facile and gay; their diminutives are exceedingly relliſhing, becauſe there is ſomething more than ordinarily pretty in them, they are rich in derivatives, and compounds, not only becauſe their pronunciation is more harmonious, but alſo becauſe they expreſſe themſelves in a more naturall manner, In one word they baniſh every thing that may appear ingratefull, and are paſſionately in queſt of all that may conduce to the Sweetneſſe of their Language.

My ſenſe is much the ſame of other Languages, but becauſe reaſon it ſelfe may be ſuſpected by ſome, eſpecially if at any time it appear too juſt or plauſible, I was the rather concern'd ſo to order my inſtances, that beſides the induction, I intended cuſtome

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and experience ſhould ſupport reaſon, and reaſon ſhould confirme experience, and withall the examples are ſo naturally chain'd with their principles, and all of them ſo diſtributed in their proper places, that without ſo much as making the leaſt reflexion, I imperceptibly comprize all the fundamentall and eſſentiall words of each Lauguage, being willing my ſelfe to draw all my concluſions from the principles I have mention'd, and to make all neceſſary inductions, without leaving any thing of trouble or diſeaſe to the reader, who in ſuch caſes is glad to be quitt from paines and inconvenience, I have ſome hopes, that a compoſition thus differently made up of Hiſtory, reflexions and Criticiſmes ſupported by principles, deductions,

and examples may contribute ſomething to the agreeableneſs of the deſigne, and ſett off a ſubject that of it ſelfe is dry and knotty enough, without making it more unacceptable by that mean and diſreputed method, that hath ſo much decry'd the Critiques, and ordinarily hath given a diſguſt to a ſcience before it hath been allow'd the leaſt conſideration, beſides that didacticque way, is by no means proper in the preſent caſe, for as there is little pleaſure in being taken notice of under the character of a Scholler, ſo the only remedy is to contrive ſome way to come to the knowledge of things without lying under the ſuſpicion of having a maſter.

Thus you ſee in groſſe and generall, the whole deſigne expreſt

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in as few words as the brevity of the subject would permitt me; And However rationall it may be in it selfe yet it wants not its adversaryes; Some with a great deal of heat, plead that if this method acquiring the Languages, hath any thing in it that is Curious by way of speculation, it is however useless enough in relation to its practice, since *Custome* and *Conversation* only (say they) is the great Master of Language, and that we must intirely relye upon memory and the assiduity of constant and resolv'd industry.

Others confesse that it hath in earnest its advantages, but doubt much of the possibility of its execution, hardly beleeving that the Languages have in good truth such an accord and resemblance as I suppose they have, or that there

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is a possibility for the witt of man now to discover it.

By way of reply to the first, I confesse that one thing I wonder at, is that persons so knowing and ingenuous should so highly declare themselves against the judgement in favour of the memory, I have a very great regard to their qualitie and worth, but cannot submitt my selfe to their opinion, The only way (as I imagine) to Learn the Languages, and that in what number we please, to do it with ease without tædiousnesse, confusion, trouble and losse of time, and without the common hazard, of forgetting them with as much ease as we acquire them with difficulty, and to be master of them all in such a manner, as shall rellish nothing that is mean or not becoming,

ing a Rationall man', is in one word, to attribute more to the judging and reflecting faculty then to the memory; for if the memory depend and relye only upon the reflexions of the jūdgement, we have no reaſon to expect much from its ſingle Conduct, for however plauſible it may appear, it will always beſlow, limited, confus'd, and faithleſſe; its action is not vigorous enough to take us off from thoſe fatigues that diſtaſt our moſt likely enterprizes, and its efforts to weak and Languiſhing in a little time to execute a deſigne of ſo large a compaſſe as this; being ſo determin'd as it is, it is impoſſible it ſhould reduce ſo great a number of Languages ſo diſtanc't in appearance one from another; If at any time it ſeem extraordinary

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In an action, its Species are soon displac't by their multitude, and when they are rang'd in the best order imaginable, they continue not so long without being either effact by those that supervene or disappearing of themselves, haveing nothing that can fixe and retaine them, So that the Languages being of so vast an extent, there is no reason that the memory alone should be confided to for their acquest, unlesse we could be content to sacrifice an infinite space of time to the Sole knowledge of words, which being so valuable as it ought to be to us, may be imployd with more discretion and successe, either towards the cognizance of things or the management of busineſſe.

To satisfie others, I have nothing more at present to say to them

them but that if the deſigne ſhall appear to them at firſt ſight either fantaſticall or temerarious, the execution will ſoon juſtifie me, and perhaps convince them that it is not always rationall poſitively topaſſe a judgement upon anything before a cloſe and a narrow ſearch, and that we ought not haſtily to deſpaire of any thing; the gaining of which hath not been attempted all imaginable wayes.

Laſt of all, as I do not beleeve my ſelfe to be deceiv'd in that which make up the groſſe and main of the deſigne, ſo I do not expect that all that I ſhall advance in the ſequel upon this connexion of the Languages, ſhould be receiv'd by all for uncontroleable truths, of which I my ſelfe am ſufficiently perſwaded; I am too well acquainted with the nature

ture of truth to beleeve my selfe so successfull as to have alwayes discover'd that in the most imbroyld and the most doubtfull affaires of the world; yet I confesse that notwithstanding that great respect that is due to it, I have in some cases lesse regarded it when it did not appear to comply with the capacityes of ordinary men, persuading my selfe that conjecture well fram'd and adjusted by a plausible Air is more rellishing to ingenious persons, then an obscure and fainting truth; of which sort there is a very great number in the present subject.

I propose then to the Learned, this new systeme of the Languages, not as an inconteſtable Thesis in all its parts but only as an Hypothesis, not altogether irrationall and which besides hath this particular advantage, that although

though it ſhould be the falſeſt thing in the world in ſpeculation, it may at leaſt be allowable in the practice, And I hope to receive the ſame favour that perſons (that were moſt obſtinately reſolv'd againſt his Hypotheſis) granted Copernicus by their confeſſion, that let it be never ſo falſe it is however the beſt accommodated to uſe and Aſtronomicall ſupputations.

FINIS.